

ROOM RE

And Must be Vacated by January 15th
and the

Big Closing-Out Sale

PIANOS

Regardless of Price

Will end. The Smith & Nixon stock of Pianos, consisting of the FAMOUS STEINWAY, SMITH & NIXON, MARTIN, STUYVESANT and other Pianos, must be disposed of. All new, fresh goods, especially selected for the holidays. Come and take advantage of this forced sale.

No Reasonable Offer Refused and Sold on Very Easy Terms.

Also a fine lot of shop-worn and second-hand Pianos, consisting of STEINWAY, KNABE, HAZELTON, DECKER BROS., HALLET, DAVIS & CO., CHICKERING and others, at \$15.00, \$25.00, \$40.00, \$50.00, \$75.00 and upward. Worth three times the money asked. Sold on \$3.00, \$4.00 and \$5.00 monthly payments. THIS SALE LASTS

ONLY ONE WEEK LONGER.

Pearson's Music House

82-84 N. Pennsylvania Street.

Johnny Bull:

Wot's all this blomin' row we 'ear that comes from Kaffirland?
The Boers have swiped the ground with us—I don't just understand.
And down in Ven'zuela, vere we tries to make the map,
The blasted Yankee says we shan't unless we have a scrap.

Uncle Sam:

The Boers who now engage with you and furnish lively scenes
Appear quite like the boys you found down here at New Orleans.
Paul Kruger, tho' a Dutchman, when he meets the Anglo-Saxon,
Has a style of fighting much it seems suggesting Andrew Jackson.

Never mind the little war clouds that
skirt the far horizon. There's peace
and comfort here at home. Try the
BEST 5-CENT CIGAR ever sold in Indi-
ana. The brand is . . .

Cubanola

DRAWING ROOM CANDLES

AND Candle Shades

Charles Mayer & Co.

29 and 31 West Washington Street.

Shaw Brighten Your Homes
Decorating For the Winter
Company NEW WALL PAPERS DAILY

88 South Illinois St.

Sunday Journal, by Mail \$2 a Year

ST. LOUIS PREPARING

ARRANGING TO CARE FOR HOSTS OF
REPUBLICANS NEXT JUNE.

Capabilities of Hotels, Restaurants
and Railways for Handling Vis-
itors to the Convention City.

Special to the Indianapolis Journal.
ST. LOUIS, Jan. 4.—The people of this city are very much wrought up over the publication of paragraphs in Eastern papers saying that the St. Louis hotels are charging exorbitant rates for rooms during convention week. The newspapers of the city have been protesting loudly and the citizens who went East to get the convention have been giving out many interviews denying the charges. The published stories greatly exaggerate the facts. St. Louis has a great fall festival every year, and during the height of the festivities, the city is so full that a great many people cannot find sleeping rooms, while others are glad to pay \$3, \$4 or \$5 a day for any kind of accommodations. Every hotel in St. Louis fills its parlors with cots during fair week and charges the same price for the privilege of occupying a room with twenty other men or women as for a single room at any other season. The same thing is done in every city in the United States during big gatherings. That is what St. Louis is going to do during the week of the convention, and a man who wants a room to himself will have to pay not only the room rent but the board of all the other people who might occupy that room. This will make single rooms decided luxuries. But the regular rates of \$4 and \$5 a day will be preserved at the big hotels for those who are willing to bunk with one or two or five or ten others. There are many rooms to be had out of the hotels, though, and good restaurants without number.

CHEAP LUNCHEONS.
The daily luncheon which is so great a feature of the landscape in New York and Philadelphia, and particularly in Washington, is represented here by the "dilettante" eating room, where you can get a stomach full while sitting on a stool and pay only 10 or 15 cents for the privilege. Many of these institutions. Then St. Louis has an office lunch system which will be useful during the convention week in feeding the enormous crowds of strangers. Several local concerns put up box lunches on the spot adopted in New York and Chicago. They serve these to office men regularly or they sell them over the counter. The boys who make delivery to the offices always have extra lunches on hand and you can stop one of them on the street, and for 10 cents procure what almost amounts to a square meal. You get two good sandwiches, two kinds of cake, something like coffee cake or sweetened bread. Food supplies of all kinds are cheaper here than they are in the East and there will be no difficulty about feeding everyone who comes at all reasonable prices.

The citizens are talking of making special preparations for the visiting correspondents. They have heard how Minneapolis fitted up for their use a big office building which was converted for the season of the convention into a hotel. The necessity for this arose from the lack of hotel accommodations. The same reason does not exist here; yet a great many newspapers have not engaged quarters at the hotels and many of these will not feel like paying \$10 or \$20 a day for the inferior accommodations now to be had. So the citizens are discussing the advisability of taking possession of some of the big office buildings, now under construction and fitting it with working rooms and sleeping rooms and telegraph offices for the benefit of the newspaper correspondents. St. Louis is a great advertiser and its people have learned from the experience of 1888, when the correspondents, almost without exception, "roasted" the city, that the visiting newspaper man has some power for good or evil.

RAILWAY FACILITIES.
Your correspondent asked Dr. Taussig, president of the Bridge and Terminal Company, yesterday, how he expected to handle the trains which would come into the city from all directions. There was a great congestion of traffic in 1888. But the chief complaint then and during the Knights Templar convocation was about the delay in handling the baggage of arriving passengers. During the Knights Templar convocation, Dr. Taussig says, forty thousand pieces of baggage were handled. The chief complaint then, under the name of Union Depot, so long disgraced the city. The aisles of the station were piled high with them, and it was impossible to straighten out the confusion for many days. Some people went away from the city at the end of the week with their baggage. There was a great trouble cannot be repeated at the convention in June, for the new Union Station here has the finest accommodations for baggage, as well as passengers, of any station in the world. "Our capacity for handling trains is doubled by the building of the new bridge," said Dr. Taussig, "and we will have no difficulty in handling the trains promptly." After spending an hour in the switch tower, I believe this. Almost all the traffic which now comes into the Union Station and departs from it moves between the hours of 7 and 9 in the morning and 3 and 5 in the evening. The station is almost deserted at midday. There is a fast train of the Pennsylvania—a connection of the Chicago Limited—which starts out in the middle of the day and an express of the same road arriving at 3 in the afternoon; but these and a few other fast trains, with the exception of the Pennsylvania, comprise the business of the Union Station in the middle of the day and the great train shed, so busy in the morning hours, is almost deserted. It is in the middle of the day that the railroads will arrange to bring in most of the trains carrying big delegations. This will divide up the business of the Terminal Company, which handles the incoming trains of all the roads, and at no time of day will there be more business to handle than there is now in the "rush" hour of the morning or evening. It will be surprising if the business is not handled easily and promptly.

LOSS FROM IMPORTED INSECTS.
Need of a National Quarantine Bill
Forcefully Urged.
Garden and Forest.
It is no doubt, as much within the power of the federal government to make quarantine laws against insects as it is to protect man and domestic animals from the germs of disease. The losses which this country sustains from insects are estimated by hundreds of millions of dollars every year, and it is well known that many of the most destructive pests of our orchards and gardens have come from foreign countries. California has a quarantine officer who is appointed by the state, and State a genuine service, and if the abounding insect pests of the tropics are to be prevented from invading our Southern coast, some similar action must be taken on our Atlantic seaboard.

We need to know more of these insects and of their habits, so that we can detect them before they get a foothold here. We know that a dangerous scale insect from California has been found in abundance on the fruit stands of our Eastern States. Equally destructive pests may effect the West Indies and from South America well as upon the decorative or other plants imported.

One of the sights of the metropolis just now is John Jacob Astor steering his horseless carriage up and down Fifth avenue. It is a sight for men and angels. It is the first fashionable move in the direction of abolishing the poor horse and buggy. Astor's vehicle is a small victoria without a box. The man who steers it is a man of color and is dressed in a suit of black. The horseless carriage is a great degree of earnestness, while ever and anon the keen eye shoots ahead to look out for possible collisions and interference.

had no copper wires running out of St. Louis. Now it has copper wires running in a great many directions and a new copper wire to New York and one to Galveston are being put up. They will be ready for the convention, and they will add a fourth wire capacity in these two directions; for a copper wire can be quadrupled. Mr. Baker says St. Louis is really better prepared to handle convention men than Chicago is in some respects. St. Louis reaches a greater number of points by direct wire than Chicago does. The telephone companies will run special wires into the rooms of a great many of the newspaper correspondents at the hotels, though Manager Weaver, of the Planters, with a misapprehension of the condition which this would bring about, says he will not allow any wires strung into his hotel because it will bring telegraph messengers into the house. When Mr. Weaver learns that the special wire will make the messenger unnecessary he will probably change his attitude.

VOICE OF THE PULPIT

THE WORLD'S GREATEST NEED DE-
CLARED TO BE MORE MANHOOD.

Rev. Charles W. Wendte, of Oakland,
Cal., Talks Eloquently and Con-
vincingly on a Vital Topic.

Be thou strong, therefore, and show thyself a man.—1 Kings, ii, 2.
There never was a time when a man counted for so much as now. The barriers of birth, caste, privilege and fortune have fallen, and there is the amplest room for the exercise of individual force. It is so in every department of life. We sometimes speak of the unlimited competition and combinations of modern business life as crushing out the efforts of the individual worker. In some measure this is true. Social science has shown the meshes of that web which we call civilization, and new ideals of equality and fraternity inspire the economic and political life of our day.

But, penetrate beneath this system of monopoly of which we are complaining, and what do we find at the center? A man. A human brain has spun the meshes of that web, and it is the brain which sends its electric vibrations along the lines of that wide-reaching organization. Who keeps the stock quotations flying up and down the financial barometer? Who hoards the gold in his coffers, controls the railroad and newspaper, consolidates the telegraph systems? It is a man, who is the very soul of the monopoly. He is the one who, by the force of his will, fights against the subtle fetters he throws around the common interest, yet there is something in the force, audacity and enterprise he displays which challenges our admiration.

A man will make even a bad cause succeed for a time—yet only for a time. A bad cause bears in its bosom the seeds of its own decay, and finally overthrown is the inevitable result of every attempt to set up human blindness and selfishness against the moral decrees of God. Though the iniquity may flourish for a season, it is predestined to final ruin, and often brings in its fall the very men whom its erection has already cost the better part of their manhood. When men come to understand better this noble moral ordering, we shall not find them giving themselves up, body and soul, as now, to the false worship of Mammon and self-aggrandizement.

Yet these very examples of greed, cunning and unscrupulousness teach us by sad eloquence the worth of a man at the present day. These examples of monopoly and financial magnates owe their pre-eminence to no favor of fortune merely. Rarely are they born into wealth, position or power. Uneducated, friendless, unknown, they worked their way from the bottom to the top of the financial ladder, and made use of the circumstances and events of their time to rise to the very heights of fame and fortune. A host of feeble imitators look up in envious admiration, and seek to follow. They fail, not merely because all such Babel building must sooner or later end in discomfiture, but also because they lack the qualities that make their prototypes temporarily successful: energy, persistence, self-denial, patience, courage, the foundations of all true manliness, and the conditions of all eminent success.

It is the same thing in all fields of human activity. We sometimes say there are too many ministers, doctors, editors, attorneys and the like. But Webster spoke the truth when he said to the young lawyers: "Gentlemen, there is plenty of room at the top." The man determines the success of the newspaper, the amount of the fee too often decides the case for his client before it is even tried. Or, is a college, a philanthropic organization, a church, a hospital? An empty treasury, empty pews, division among the members—forthwith the cry is raised: "A man wanted!" Where is the eminent educator, the gifted preacher, who will fill empty benches, lead strifes and shame meanness out of sight? When creeds cannot prodigally support an organization, when the man comes in the holiness of helpfulness, lifts up the fallen torch of learning in the academic halls, or rekindles the sacred flame of religion upon the altar.

There is no need of further illustration to show that in all human wants, from the simple of Patrick in our pantry to the election of a President, it is the man that really decides everything. This super-eminence of men over ideas and principles may have its discouraging aspects. It may seem as if truth and right ought to determine moral issues, and not personal influences. But as human beings are so very dependent on each other, with weak wills, that need to be braced by contact with stronger natures, with hearts that love and souls easily kindled to admiration and gratitude, it is not an intellectual proposition or an abstract principle only that is wanted. The idea, the principle, must be incarnate in a human life to assure the victory over error and sin. So, while we believe in ideas, we should believe still more in ideas incarnated in living men and women. The maxims of the philosophers may win our assent and yet leave us cold; but a noble personality, full of faith and power, quickens our feeble pulses, clears our vision, lifts us out from such apathy to faith and fervor, and carries us forward on the restless tide of its larger life and hope. Ralph Waldo Emerson's serene and noble character is a divine legacy to mankind that even his immortal writings. Longfellow gave to the world no sweeter poem than his own gentle, beneficent life. Fortunate is he who, in early life, has been attracted and inspired by some larger nature that came within the orbit of his moral experience. Who that has ever felt the magic influence which a person of character and culture exerts on all about him will not thankfully confess the spiritual increase that flowed from such a contact? How it enlarged the scope of life for him, deepened its joys, lessened its trials, and gave him new readings of truth and duty.

The world's greatest need to-day is not more ideas, or more principles, but more manhood. What is there on earth nobler? Listen to Shakespeare as he tells us in

sounding lines the glory and marvel of a man: "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God! The beauty of the world! The paragon of animals!" Even so the psalmist, in inspired language, pays tribute to manhood, as if to remind us in our sorrow over man's frequent weakness and littleness how near he yet is to heaven and God:

"What is man that thou art mindful of him? Thou hast made him a little lower than the angels and hast crowned him with glory and honor."
Such a man, conceived at his highest and best. As we mourn over the fallen fortunes and tarnished names of those we once honored and loved, let us not, therefore, despair of manhood. Let us remember that these fell, not because they were only men, but because they were not men enough. They mistook their high calling, wasted their opportunity, and spent on the world the heart that was large enough for God and eternity.

For what is manhood? It is not so much native gifts as the power to rightly apply those gifts. The characteristics of manliness are an intense vitality, concentration of purpose, an energetic will, and a persistent courage. If a man has these, though his natural talent be small and his education limited he has within himself the making of a man and the prime conditions of success in life.

There are other and still more essential traits in all true manhood—a warm heart, a quick conscience and a soul inclined to natural piety. These three things, superadded to the robust qualities already mentioned, are what determines whether one's manliness is to be warped into selfishness and insincerity or to be harmoniously developed into a pure, generous and beneficent life. A man may have all the other qualities of a high manhood and yet, lacking these, produce only a superficial glow that is without moral fiber or spiritual sap.

All manhood to be truly, permanently successful must be at the disposal of character and subject to the refining influences of culture and piety. Without faith, without personal piety there can be no high order of manhood. It is a noble thing to be strong and brave, to have a well-trained mind equipped with the culture of the schools, to have a heart easily touched with sympathy. Nobler still it is when this is united with a high moral purpose and so trained to stand as a sure and upright, untemptable manhood.

But when all this is still further blended and suffused with the ideal aspirations, the holy trusts of religion; when every heart beat pulses in rhythm with the twofold life of the world; when every service is acknowledged as a duty to God and our fellow-men, then we reach the consummation of manhood; then heaven comes close to earth and our human weakness is made perfect in the divine strength. Such was the heroic virtue, the gentle grace, the loving helpfulness, the spiritual trust of the Man of Nazareth. As we roll back the curtain which centuries of misapprehension and selfishness have drawn before His inspiring personality we see Him standing on the threshold of the ages in all the majesty and peace of His transfigured, glorified humanity. And as we do so there comes to us with new meaning and force the word of the Scripture, "Ecce homo," Behold the man.

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SINGING IN CHURCHES.

Even so short a period of time as twenty years ago, when a hymn was announced in church everybody found the place and everybody sang. The faint, quivering tones of the old and the strong and certain tones of the young rose together. Nowdays, in a congregation of three or four hundred you may count on your fingers and have some to spare, those who really sing. A few people move their lips, but no sound comes forth; a few murmur so softly the occupants of the next pew cannot hear; a still smaller number let out their voices as if in praise; while the great majority sit silently watching the choir or looking about the audience, not so much as opening the book. Is it because we have paid churches and feel they should be made to earn their money? Is it because our musical taste has been cultivated until we do not care to sing unless possessing a faultless voice? Or is it because we have the true spirit of devotion? No one disputes the right of magnificent organ or even full orchestra if it can be afforded. No one disputes the right of the paid choir. The day when this was done has gone, but why should congregational singing go with it? Why do we have hymn books at all if music in the church is only to gratify an artistic taste? It was once supposed to be for the worship of God, and as necessary as the sermon for that purpose. The beauty of sacred solo, anthem and organ voluntary is not to be denied, yet thoughtful organists and irreligious choirs have something to answer for. Users passing the contribution boxes to the quick time of a Strauss waltz do not inspire reverence in anybody. A hymn sacred by its words and associations sung to a popular secular air has more than once robbed the entire service of its solemnity. A sentimental ditty appropriate to concert hall or drawing room has no place in a church service. No one would care to revive the long metre, straining, psalm-singing of the Puritans, yet there can be a sense of the eternal fitness of things. It would sound hard to say the careless, not to say slovenly, singing heard in the church of to-day proceeds from a lack of devoutness, but singing should express something or awaken something.

It was said a short time ago that we are too indolent to learn new songs, and being tired of the old ones do not sing at all. However true that may be, it is also true that no new tunes appeal to us as do the old ones. "Nearer, my God, to Thee," "Sweet Hour of Prayer," and "Rock of Ages" when sung to the tunes written for them inspire us with more real ardor than anything new ever does. But when a melody of trills and runs, a series of unmeaning repetitions of the same phrase takes the place of an old and loved air we have a right to complain. When the soprano sings out gaily, "Rock of ages, cleft for me," and the tenor adds, "Let me hide," followed by the bass "Let me hide," it is difficult to keep from wishing they were all not only hidden but speechless. A good deal has been written about American irreverence, some of it overdrawn no doubt, yet viewing a modern Sunday gathering during the singing of a hymn, words of which ought to kindle with zeal every heart present, and noting the listlessness, the indifference, the worshippers one could scarcely deny the justice of a portion of the charge. If music is an essential part of the service it should be as impossible to gaze about during the singing as to do so during the prayer or the sermon. To be sure, there are a few unfortunate who cannot, as they say, "carry a tune," but there are only a very few; nine out of ten can and should do so. To hear an entire congregation singing heartily "Nearer, my God, to Thee," or "At the Power of Jesus' Name," would quicken the heart of the most ardent or the most lukewarm of Christians.

MAY W. DONNAN.
Indianapolis.

FAST WASTE OF CASH

ENORMOUS SUMS SQUANDERED IN
INJUDICIOUS ADVERTISING.

An Expert Points Out Schemes That
Are Useless, and Tells Why the
Newspaper is the Best Medium.

If you ask a man who is up on this matter of advertising how much money is annually spent in this country in advertising he will tell you somewhere from \$100,000,000 to \$200,000,000; and if you ask him how much of this is wasted the chances are that he will put down one-half of the sum as dead waste. It is probably true that 50 per cent. of the enormous aggregate of the annual advertising expenditure in this country goes to waste. This is most unfortunate and it is most unnecessary. Advertising has become so much of a science of late, it has received in the last few years so much consideration and intelligent thought, that the element of waste in advertising ought to be reduced to a very small fraction; and if it isn't the advertiser's own fault.

There's altogether too much haphazard, hit-or-miss, take-your-chances sort of advertising. Many a man has everything else connected with his business reduced to an intelligent system, while his advertising is all haphazard guess work. Where such is the case he must expect that his advertising will be wasteful and unsatisfactory. There are certain sorts of advertising that are so nearly invariably a sheer waste that the sagacious business man will make it a general rule to avoid them.

To illustrate: I knew a young man, two or three years ago, who bloomed and flourished like a green bay tree; he had the manners of a Chesterfield, the clothes of a Beau Brummel and a tongue as smooth as ivory. He got up advertising schemes, and his was his modus operandi: He would go around in various business houses, tell them that he was getting up a directory of leading firms, in the form of a large hanging card, which he was going to distribute to the number of twenty or thirty thousand in all the hotels, postoffices and other public places of the neighboring towns. The whole trouble with this sort of advertising is that you have to trust almost entirely to the honesty of the promoter. Where the promoter is an entire stranger to you, you take the same chances as you do on the street when you give some thirty old red-nose 10 cents to get him a plate of beans, because he swears on his heart that he hasn't eaten anything for three weeks and wants so much as a plate of good wholesome beans with a glass of cold water.

Another notable depletor of advertising appropriations is the charity ad. I lately stumbled upon a professional solicitor whose career I have followed with some interest. The first gets very little out of it, and the second gets nothing. But there is a good deal of it done. Only people in a position to dispense advertising have any appreciation of the number of societies, brotherhoods, sisterhoods, and heaven only knows what, whose representatives are out with space to see that they get very little out of it. The first gets very little out of it, and the second gets nothing. But there is a good deal of it done. Only people in a position to dispense advertising have any appreciation of the number of societies, brotherhoods, sisterhoods, and heaven only knows what, whose representatives are out with space to see that they get very little out of it. The first gets very little out of it, and the second gets nothing. But there is a good deal of it done. 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